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E. V. YODER, - Managing Editor.
H. A. HOLSINGER, Corresponding Ed.

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Bad Ruling, Reviewed.

The reader will find in another column of this issue an article on "Bad Ruling," from the *Gospel Messenger*, which we can endorse as sound doctrine.

It is what we have said again and again through the columns of the *EVANGELIST*, and which we have lived and for which we have suffered. We have no fault to find with the sentiment of the article, but we are perplexed and bothered over it, nevertheless. And this is the source of our perplexity. The article is an editorial. It is written by one of the owners and managers of the paper in which it appears and which by its treatment of those who suffered by this bad ruling contradicts everything of sound teaching the article contains. It continues to fellowship all the bad rulers and disfellowship their victims. The elders and officials who, to "satisfy a grudge or selfish spirit," and who are "indulging in things that are morally and spiritually bad," are recognized as his brethren in full fellowship while the "intelligent men" who could not and would not submit to these "Bad Rulings" are treated as the bad rulers have decided that they should be treated, as heathens and sinners. Some of these "intelligent men" and women have been expelled by these "bad rulers"—"Elders" with a "selfish spirit," for writing just such articles as this one in the *Messenger*, and if the same rules were applied all over the church and the cause which led to the expulsion of one would expel others also, the writer of "Bad Ruling" would have his doubts satisfied as to what expulsion means to the expelled, in a practical way, even if he should always remain doubtful as to what those who do the expelling mean by it.

There have been several thousand members expelled under this "bad ruling" and the *Gospel Messenger* recognizes the expulsions in spite of his own acknowledged convictions; and how he can do this is a question that concerns us and is to our comprehension of right a more difficult problem to solve than the one the writer has under consideration. We can account for the bad ruling in the same way he does. Jealousy and an evil spirit are at the bottom of it, and we cannot expect anything else from men who are governed by an evil spirit. But this editor of the *Gospel Messenger* would have us believe that he is governed by a good spirit, and that he has true conceptions of the truth as it is taught in the Gospel, "the great and acknowledged standard of right" beyond

which "the church has no right to legislate," and how he and his class can continue to recognize the expulsions made by these "bad rulers" has always been the more perplexing question to us. Just read what he says, "If man takes the prerogative of God upon himself to decide who shall be in the church, he goes beyond his authority, and thus jeopardizes his own salvation." How, in all sincerity, ask we, can the writer believe all this and yet uphold those expulsions without jeopardizing his own salvation. Is it not a fact recognized by every principle of human and divine law, that the aider and abettor of a wrong becomes a participant of the wrong itself? Bad rulers have made laws and established rulings to which no intelligent man will submit, and yet here is a man, claiming intelligence, who submits to these rulings in defiance of his knowledge and conscientious convictions, and does he expect to escape?

It is a fact that except for the aid and comfort afforded by the *Gospel Messenger* to these bad rulings referred to, the rulers would have been powerless to accomplish the wrongs they have accomplished. This aid and comfort was afforded these bad rulers by the *Messenger* all along during the memorable years of 1880 and 1881, by its silence. It did not speak when it should have spoken, and silently acquiesced when those who did speak were ostracized and expelled from the church. Where was the *Messenger* when the expelling committee went to Berlin? Where was this denouncer of bad rulers when the ruinous rulings of Arnold's Grove was effected. Did he submit? Or did he refuse to submit like any intelligent man, as he now declares, would have done. Thousands were then looking to the venerable editors of the conservative paper for guidance and would have followed their lead, but they were not leaders then. They however did remain loyal to the rulings of those bad rulers however bad their rulings, and became silent aiders and abettors of their work. But for the support of this same journal at that time, these bad rulers would have remained powerless, or the division line would have been more closely drawn between the good and the bad.

In view of all these facts we too can exclaim, Oh! that men were consistent and would do that which the scriptures plainly teach.

Washing Beggars' Feet.

Once every year the Emperor of Austria washes the feet of twelve beggars. Francis Joseph is now ruler of that empire, and on Thursday evening, April 2nd—being the Thursday evening of Passion Week, or before Easter Sunday—he washed the feet of twelve beggars, in the presence of a large assembly. The United States Minister was present and witnessed the ceremony.

This is a relic of the Foot-washing that Christ instituted on the Thursday evening before his crucifixion; and although, probably, not kept as the Master kept it, yet we find in the practice a lingering tendency to obey that command of the Gospel.

Many people, in this country, who claim to belong to the fol-

lowers of Christ, suppose that no Christian people in the world, excepting the Tunkers, and one or two other small sects, keep or pretend to keep that ordinance; yet it has been observed by the Emperors of Austria for many years; the Church of Milan has always kept it; and the Patriarch of the Greek Church observes it now, and have for centuries past. We believe there never was a time in the history of the Christian Church, when the ordinance was entirely abandoned; and this belief is based upon evidence gathered by extensive research in Christian History.

A Relic of the True Cross.

On Good Friday the "Three Hours of Agony" of the Savior were commemorated in a New York City church. One of the peculiar attractions of the service was the incensing of a relic of the true cross, which was held before the gaze of the immense audience.

The Catholic priests are very fortunate in finding and possessing relics of Christ and him crucified, but they are very unfortunate, it seems, in finding and practicing the pure religion which he established in the world. The bearer of that assumed relic of the cross, would do much more for the benefit of the people and himself, if he would carry Christ, and exhibit him—his pure teachings—to the people.

The Anglo-Russian War.

The relation existing between England and Russia has been strained to such an extent during the past month, that peace between the two nations seems at an end, and an appeal to arms, is the next step to be taken. War preparations on an extensive scale, are being pushed with the greatest possible haste in both countries, and the war feeling has grown so strong and intense that nothing short of bloody contest and the clash of arms will appease its demands.

A return to peace is possible, but in no sense probable, and the confidence that many possessed that war would be averted, has almost disappeared. The chief men of the English Government desire to maintain peace, but popular feeling is in such a state that there is little room for peace-makers. If the war must be, it must be, and we can only wish it otherwise, and submit to the rulings of the Great Ruler of nations and kingdoms, who directs all things to the accomplishment of the designs that combine to complete and perfect this creation and existence in which we are a factor.

The point of contention between the two nations seems small—indeed as small as the little tea tax from which grew the Revolution that the fathers of this country inaugurated—but small things often lead to great results; and a surrender of a few important places of defense on the boundary between Afghan and the Russian dominion, by the English, might occasion the loss of British India at some future period as a British possession; and to the covetous propensity of the average English capitalist, such a loss would be felt almost as keenly as a piece of flesh taken from his breast would be. The love of money is

said to be the root of all evil, and this factor lies at the bottom of the struggle that those two great powers are about to engage in.

Spain and Religious Toleration.

Spain has at last declared for religious toleration, giving to all denominations the privilege to worship God as they see proper, so long as the morals they teach harmonize with the morals set forth in the teachings of Christ.

For many centuries Spain was a stronghold of Roman Catholicism, and some of the blackest deeds that were ever perpetrated under the name of the Christian Religion were excited by Spanish churchmen.

The leaders in the Catholic church, of course, object to this liberty-giving act, on the part of the sovereign authority, but the objecting will have no effect in curtailing the liberties offered to the people.

This dispensation of religious toleration, no doubt, will have a most salutary effect upon the future standing of the empire. There is nothing that will destroy the enterprise, and progressive spirit of a commonwealth so completely as religious oppression. At one time Spain was a leading Government of the world, and her influence was paramount; but riches, luxury and religious oppression and evil that follow after crippled the nation to such an extent, that it no more exercises an influence among the ruling nations of the globe.

God prospers the nations that follow after the divine teachings—this is the history of the nations and kingdoms that granted Christian liberty to its subjects—and at no distant future time, we may expect to see Spain aroused from her state of lethargy, and occupy a place of influence again with the true worship of the true God prevailing in her realm.

No. 14 of the *Gospel Messenger* reports twenty-two deaths.

We should persevere in the way of duty, though it costs us all that is dear to us.

The Old Order German Baptists will hold a love feast on Whitsunday evening at their Annual Meeting grounds.

The Old Order Brethren held a council meeting in this part of the country, lately, and agreed to hold love feasts in Medina and Stark Counties.

General Grant still survives, and his sickness attracts the attention of the entire civilized world. There is no hope entertained for his permanent recovery as the nature of his disease will not admit of such hope, but it is believed that he may live for weeks yet, although his death may take place at any moment.

The adjoining County of Wayne, has been convulsed by a preacher of the doctrine of entire sanctification who was holding meetings at different points and registering many conversions both of sinners to Christ, and of saints to entire sanctification. The meetings have affected the German Baptists at Beech Grove to some extent. One aged sister having professed sanctification at a meeting held at her house. Other denominations also have been somewhat stirred up; one minister preaching a sermon in

opposition to the sanctification doctrine.

A case has lately come under our notice of the conversion of a young man who thought it his duty to return to their rightful owners the property he had stolen before his conversion, consisting of lap-ropes, buggy-whips &c. We esteem this a conversion that amounts to something. Saint Paul said, "Let him that stole, steal no more," and it is evident that a man will steal no more when he returns that to its rightful owner which he had stolen. To persevere in the continued possession of stolen property is about the same as continuing in stealing.

We Are the Brethren.

That the people nick-named Progressives, form the true church of the Brethren, there can be no doubt. I call your attention to three points.

1. WE ARE THE BRETHREN SCRIPTURALLY. We take a Scripture name, "Brethren," and throw away the human name, "German Baptist." We take the Scriptures as our guide in spiritual house-keeping, and throw away the mandatory opinions of annual meeting men. We practice scripture ordinances and throw away human traditions.

2. WE ARE THE BRETHREN HISTORICALLY. Read the literature of the church, and you will find the fundamental principle to be the word of God only as our guide in faith and practice. Alex. Mack said: "Let us not at all rest upon long usage, but let the word of the Lord be our only rule and guide." History shows we are the spiritual descendants of those who contended for no guide but the "Word," no law but the "Gospel" no model but "Jesus."

3. WE ARE THE BRETHREN LEGALLY. The church having been reorganized, has been incorporated under the name Brethren according to the laws of the United States. This was done because the name was thrown away by the German Baptist element, and we did not want another human organization to use and dishonor it by failing to teach and practice what the name implies. We only have the right to use the term the Church of the Brethren.

Now as we are the Brethren Scripturally, Historically, and Legally, the German Baptists and Old Order are but sects of the body, hence Father Isaac Price said: "The BRETHREN CHURCH is not a sect of the body, but the remaining branch, who hold to the name; each of the others (German Baptist and Old Order,) has taken a departure. I am pleased that you hold to the true good old name." Again he says: "The Brethren have accepted the true foundation, The Gospel of Jesus only."

Reader, if you wish to live and work for Christ in the Brethren Church, you will come and go with us. If you wish to live and die without the pale of the true Brethren Church, you will go with those who take a human name and are guided by a human creed. "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him."

JOHN DUKE MC FADEN.
Hagerstown, Md.